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For the Whole Country

PRESIDENT WILSON has been a very sick man, and evidently has not fully recovered his former strength of body. Added to his physical ills is the mental strain—worry and disappointment—over the failure of the Senate of his own country to ratify the peace scheme which he formulated, while he reads of other nations to the pact going ahead, concluding peace with the Central Powers, and not only preparing but actually progressing in campaigns for world trade, designing to play large rôles in the new order of things.

Battling as he did with old world diplomacy at Paris was a heavy strain on the President. It was evident often that all was not always smooth even among his own counsellors. He was still the school master, still determined to have his way about affairs, confident in his own interpretation of the right. As at Washington, he wanted his assistants to carry out orders rather than give advice, and the load of dealing with the selfish interests of a score of nations was a stupendous one.

He came back only to find men who had declared for a League of Nations now against HIS League of Nations, and again he had to fight, going to the people in his trip across the country.

Then he broke down.

And now as he gains physical strength and feels able to direct affairs, he breaks with his Secretary of State.

But he is still President.

And this is still our country.

And there are still many grave problems to be handled.

And for one year more those problems will be up to Woodrow Wilson to handle.

And in one year a great deal of good or a great deal of damage can be done.

What then can we think of the advice from certain quarters to the remainder of the President's cabinet to "be manly and all resign."

We can think only that the advice is inspired by a desire to advance the interests of an opposing political party, and not by a desire to advance the interests of the whole country.

The President has some good men in his cabinet, men who have served the country well, men whose services the President needs and the country needs.

The country needs to protect the interests of all the people more than it needs to advance the interests of any party.

There are many conflicting interests struggling for mastery in the readjustment that is taking place, interests whose claims must be considered solely from the standpoint of what is fair and right and best for the whole country.

A President who is just off a sick bed of several months should have the kindly encouragement of the people he serves rather than the discouragement of being greeted by an effort to pull his cabinet to pieces.

That is in the interest of the country more than of the President.

The Dismissal of Robert Lansing

THE dismissal of Robert Lansing from the office of Secretary of State was accompanied by no new information for the public, except the fact that the President disapproved the informal cabinet meetings during his illness. The other points at issue between the two men were clearly outlined by rumors and reports which have found currency from time to time during the past year.

It has been no secret that Secretary Lansing has been out of sympathy with certain fundamental Wilson policies. Mr. Lansing's letters confirm that. He not only differed with the President, but chafed under the President's preference for his own policies. He pro-

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tests that he obeyed his orders, but it was hardly with a willing mind. In one matter at least, Mr. Lansing went clearly and alarmingly against the President's most solemnly stated policy. Time and again, the President has asserted that Mexico had a right to settle her own internal difficulties and time and again he has pledged the honor of the United States that not a foot of Mexican territory should ever be sought by us. The world understood our position in that matter.

But hardly had the President been laid aside before Secretary Lansing assumed a position which the most ardent advocate of intervention must have approved. He unwisely and without authority came very near creating a condition which would have meant the reversal of all the President's pledges. He practically said that, now that he was unrestrained by Presidential authority, we were going to have intervention. And he might have gone even further than he did, if, as a result of his own error, he had not become tangled on a point of law. He made a demand on Mexico he had no right to make, and would have been compelled to back down had not a trivial incident relieved him of his embarrassment.

Such an error, not to mention the apparent disloyalty involved, could not fail to arouse President Wilson. Keenly accurate himself, the Secretary's mistake was unpardonable. But there was more than a mistake. There was an assumption of authority which had war as its object. The President stands on absolutely solid ground in dismissing Mr. Lansing.

Incidentally, the President serves notice on those who have been saying that "the United States has no President," that indeed it has one, as strong as of old, with as sure a touch, as keen a judgment, and with a virility of action that forbodes evil to those who fancied the lion slept. The President may yet initiate courses and accomplish further results which will change the face of the entire political situation.

It Is Your Paper

THE DEARBORN INDEPENDENT has completed its first year as an International Weekly and is well on its way into the second year. It is well to pause at this time and talk it over with our readers—discuss our aims, that we may go along the road together with mutual good understanding.

While many thousands of our first-year readers have sent in their renewals for another year, most of them accompanying their orders with kind words of encouragement—to us a surprisingly large number—yet we feel that we have not as yet reached, nor even approximated, the standard we hope to reach in this publication.

We want you to look upon this International Weekly as definitely a magazine of INFORMATION.

We have an unbounded faith in the intelligence of the average citizen. We know that the world today is yearning for information, that the human mind hungers for knowledge.

We feel that you do not need us, nor the editors of any other paper, to form your opinions for you.

We feel that correct conclusions can be reached only on having correct information with which to reach them.

We feel that given correct information you can reach correct conclusions just as well as we can, or as well as any other editor can.

And it is our purpose to get the correct information for you—accurate to the last detail.

In doing this it is our purpose to act separate from and independent of the agencies that, to a great extent, control the world's channels of information.

To gather world information from independent and reliable sources is no small task, but that is the task we have set for ourselves; one in which we feel we have made some progress during the past year, and in which, too, we have met with some disappointments, as was to be expected.

We have good sources of information, from writers of standing and ability, in France, Switzerland, Belgium, England, Ireland, Canada, Alaska, Australia, and in many American cities; with writers going into Austria, Poland, Mexico and other countries. We obtain articles of information also from writers who visit many other lands.

All we ask of these writers is to write what they know to be true, and to use all possible diligence in ascertaining the truth. This we do that you may be better informed on world conditions, better prepared to judge world policies, all of which are duties of citizenship now that America is sure to play a new rôle, inasmuch as she is destined to be a greater world power.

We want the family of this International Weekly to grow larger and larger, and we suggest that from time to time, as you read articles of interest, that you call the attention of your friends and neighbors to them, so that they, too, may become readers of THE DEARBORN INDEPENDENT, and thus spread the information we gather to a wider and wider circle.

The Sunday Question

THE Sunday question is coming up in the most unlikely ways. In Spain and Italy the publication of Sunday newspapers has been prohibited, and the same order is contemplated in Belgium. In Maryland the continued prohibition of moving pictures on Sunday has the support of so liberal a man as Cardinal Gibbons. In other parts of the country, notably Pennsylvania, and in other parts of the world, notably the new government of Poland, the Sunday question is coming forward with an urgency which it has never before in this generation exhibited.

Each of these movements results from a different motive. The suppression of Sunday newspapers abroad is taken as a measure of social safety. Sunday has become the great day of Socialistic and Bolshevist agitation in Europe. On that day the working classes have leisure, and on that day the more inflammatory prints put forth extraordinarily lurid editions, which the people's leisure and taste for such reading make doubly dangerous. So, to prevent this conjunction of idleness and temptation, Sunday papers were prohibited altogether. In Poland, the new government is endeavoring to give the weekly rest day the sanction of law.

Cardinal Gibbons' opposition to Sunday movies is that they are not recreational. He does not stand for an all-day religious observance by any means, nor for a "closed Sunday" in any form, but he does stand against the opening of the doors of stuffy theaters for the populace of the mill towns to flow through, to the vitiating of their minds and bodies. He is in favor of out-of-door exercise on Sunday.

There is a very suggestive hint in this. Is all that we call "recreation" really recreative? What is it that needs to be re-created in men? Before the present industrial system appeared and the majority of men had access to the free air, Sunday was a day of moral recreation mainly. But in a generation when so large a proportion of the people spend their time in factory and office, a need of physical re-creation is felt. In recent years the physical re-creation has predominated over the moral in the popular idea of Sunday. More than that, the idea of physical re-creation has degenerated into the idea of cheap amusement. As a result, the Monday condition of men is often worse than their Saturday condition. Sunday is a day spent amid the nervous strain of crowds and the screaming hilarity of all sorts of harmful thrills, it is a day of dust and strain and the bad indoor air of amusement places, and it fails to do the re-creative work expected of it.

However, there is a general feeling among thoughtful men that Sunday is in danger. There is less of Sunday now than at any time in the world's history. For every man who takes his pleasure on that day, others must work. The pleasure-filled Sunday is fast forcing the appearance of a work-filled Sunday. Ten and twenty years ago we used to hear that modern industry was the great safeguard of the Sabbath rest. Facts have hardly verified that statement. Economists may say as much as they please about the necessity of one day of rest in seven, idealists may talk forever about the Sabbath being written into the very constitution of man's body. There is nowhere in nature a seventh day. Nature knows the month and the year, it knows nothing of the week. The Sabbath began and had its original sanction in moral and religious considerations, and it is a noteworthy fact that these same considerations are the only effective ones existing today for the maintenance of the Sunday rest day. The tendency of modern industrialism has been to crowd out the Sunday. We have only to look at the mill sections of the East to see how far the seven-day week has encroached upon us. When the moral and religious sanctions and safeguards of Sunday begin to weaken, we cannot place much reliance on materialistic interests making very strong efforts to retain what is to them an unprofitable day. The fact that the world stops for a day every seven days—wheels cease their motion, banks close their doors, factory fires are covered, railway schedules are decreased, schools and universities cease their activities, and all civilized mankind straightens up for a day of release from its task—that fact is one of the most astounding facts a man can consider.

The man who ought to be most interested in the kind of observance likely to preserve the Sabbath for its higher and most beneficial uses, is the workingman. When Sunday begins to vanish, he will be first to lose it. The fact of Sunday makes it possible for the poor man to have 52 days of vacation every year. Take this away, let all the weeks flow into each other as a ceaseless stream of labor, and life would not be worth much.

There are two ways of abolishing the weekly rest day. One way is to indulge in amusements that are not recreational, and disregard the higher uses of the day; the other way is simply to strike it out of the calendar of the week. The first way makes the second more probable.